1: Ammar E, 1-5 (1951) 1954
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Silwa

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fined to their homes. A man who does not frequently mix with his fellow men outside the house is branded as the 'man of the oven', while a woman who continually leaves her house is called 'strayer'. Men meet for their spontaneous gathering and gossip outside the house, while women meet inside. While women are expected to adorn themselves with earrings, nose rings, kohl for the eyes, finger rings, anklets, henna for the palms (almost an ornament for every sense), men are supposed to refrain. Moreover while men shave or cut their hair, women leave it to grow as long as possible and never cut it.[1] While men wear pants, women do not; while women's speech is usually sprinkled with words in the diminutive, men are not expected to follow this habit; while women carry things on their heads, men never do so, and only carry things either in the hands, or on the back or shoulders. On walking along the village streets and alleyways, women keep near the wall, while men walk in the middle of the street. Although both men and women are fond of dramatizing their speech, yet they have different stylized ways of doing this. While men use their index fingers as a sign of threatening, women point out with their middle finger. Women grasp their chin or slap their face with open palms for surprise or regret or shame, while men slowly clap their hands. On being angry or hurt, the woman's cry is 'Abouh, abouh . . .' and in joy her shrill cry is 'Wri, ri, ri . . .'. Men are not supposed to utter any cries of joy or anger. In threatening a man will threaten in default to cut off his moustache, while a woman threatens to cut off her head hair. Men and women use different invectives and imprecations as well as different greetings. Women in their speech draw out their words, whereas men end them abruptly. Women do not participate either in individual or communal worship in the mosque as they are excluded altogether from it, but there is no Koranic support for this. On the other hand, they are usually the performers of magico-religious rituals connected with averting the evil eye, bringing about pregnancy, or healing the sick; and men are less engaged in this sphere. It is also interesting to note that, as in Classical Arabic, the dialect of the village attached the feminine 'n' at the end of the verb in the third person feminine plural, a feature which does not occur in most of the urban dialects in Egypt.

Between men and women there is complete avoidance in looking at each other face to face, except in the case of certain kinships specified by the Koran. On meeting men in the street, women have always to turn their heads to one side, and pull their head covering across their face, and men are expected to lower their heads and not stare at women. The sex taboo on looking and talking without reserve does not apply to children till they reach the adolescent stage, when they gradually acquire such norms and begin to observe them as a part of their value system of politeness. On the other hand, very old women and men are freed from such restric-

[1] See Appendix VIII, for a boy who said that he would be ashamed if his hair grew long, presumably because it looks like that of girls.

8:Schaefer A-5 (1900-1901) 1904
MR13 Fellahin MR13
Upper Egypt

83.

The Language of the Wise.

Aššaret bi-'ênêha, fihimt suâlhe; 539*
we-kull el-labîbin bil-aśâre yifhamu. 832
[201]●

She made signs with her eyes and I understood
her question;
All wise people understand by signs.

84.

Rose, Look Out!

A young peasant is at work in his field, near a house, in which lives a girl, to whom he would make advances.

Yâ warde ṭilli
min rêṭ el-fellâḥ!
Ṭallet-li min fô'
bil-ḥala' weṭ-ṭô',
lamma ṛamâni eš-šô'.
Fi-'arḍik ṭilli.

O Rose look out
Upon the peasant's field!
Then she looked down from above,
With earrings and neck-ring (adorned), [301]
Till longing seized me.
"Have pity, look out!"

9: Klunzinger D-5 (1863-1875) 1878
MR13 Fellahin MR13
Upper Egypt

than the Friday's ceremony. This day's breakfast[2] the first for a month, consists, if possible, of fresh or salted fish, with all kinds of fruits and delicacies, in order that the body may be gradually accustomed to its usual course of life. People appear in their holiday clothes, and the shops are shut. On this day shirts covered with a year's dirt are exchanged for brand-new garments even among the poorest, gay silken stuffs infold those parts and members of the body that were previously exposed, costly cloths flutter round the head, and the cheerful colours of the bright red, bright yellow, green, and blue coats show vividly in the morning sun. The little girls, who are allowed to run about the streets and markets only on rare occasions, on this day flutter about like brilliant butterflies through the whole town, in their fire-red clothes, their faces carefully painted and touched up, and their persons hung with ornaments of gold and silver. A nameless joy beams in and from out the heart of everybody. No longer is there any enemy, any hateful unbeliever; high and low are all one, the whole citizens embrace each other—liberty, equality, fraternity. A round of visits is made from house to house; officials and people of the higher ranks give a very imposing reception, and everybody wishes everybody else a happy new year, though the new year will not come for three months yet. After the visitor has embraced his host round the neck, bending over his right and his left shoulder, coffee, and sherbet are brought, or the half-fermented native beer made from barley, and called *bŭza*. Everybody serving another in any capacity on this day receives from his master a money present or at least a new garment. The women also adorn themselves and hold receptions for each other, but this is done to a greater extent on the following day, as they have too much to do on the first day in preparing liquors for the male guests. Any other kind of work is out of the question. The remaining portion of such holidays passes quietly, the chief times of the day being proclaimed by the reports of a cannon as well as by the muezzin. As early, however, as the second day of the feast some persons who are eager after business open their shops and buy and sell;

[2] [i.e., following the fast of Ramadan—Analyst]